

A
REMEDY

AGAINST
COVETOUSNES.

DELIVERED
In two Sermons at *Lincolnes-Inne*
the 4.th of May, M.DC.XXIII.
vpon *Colos.* 3. 25.

BY
J. P. then Bachellor of *Divinitie*,
and *Chaplain* in Ordinarie to the Prince
his Highnesse.

LUKE, 12. 15.
Take heed and beware of Covetous-
nesse.

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COVERT OPERATIONS

1912-13



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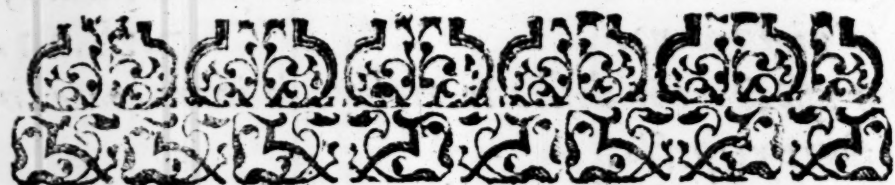
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COLLOS. 3. 5.

And Covetousnesse which is Idolatry.



Overousnesse which is Idolatry, that must be mortified as well as the other earthly members. Now this Covetousnes is nothing else, but an inordinate and sinfull desire eyther of getting or keeping Wealth or

Money. The inordinate lusting after Honours, that is called Ambition; too much affecting of Beauty, is called Lustfulnesse; and Lust is an inordinate affection, which when it propoundeth Riches for its object, is called Covetousnes, *which is Idolatry.* Now Idolatry consisteth in one of these three things: First, in worshipping the true God in a wrong manner, apprehending him as a Creature, giving that to him that agreeth not with him. Secondly, when as wee make the creature a God; that is, by

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con-

*Covetousnesse
defined
what is*

*Idolatry
in 3 things*

3.

conceiving it under the notion of a God : so did they who worshipped *Iove*, *Mars*, and those Heathens that worship the Creatures as Gods. Thirdly, when as wee attribute that unto it, which belongeth unto GOD : as to trust in it, to delight in it, to put all our trust and confidence in it : When as wee thinke, that it can performe that vnto vs which God onely can. Now that Covetousnesse is Idolatry, is meant when as wee thinke that Riches can doe that which God onely can doe; as that they can doe us good or evill. 41. *Esay, 23. If they are Gods, saith God, let them doe good or evill.* God onely doth good and evill, therefore hee is distinguished from Idols because they cannot doe it. Affections follow opinions, and practise follow affections. *Heb. 11. 6. Hee that will come to God must beleieve in him*; None will worship God, unlesse they beleieve that God can comfort them and relieve them in all their distresses : So when men have an opinion that riches and wealth, will yeeld them comfort, bee a strong tower of defence to free them from inconveniences, this makes them to trust in them, and this thought is Idolatry. There are two Points of Doctrine that arise from these wordes : The first, is this.

Doct. 1.

That to seeke helpe and comfort from any Creature, or from Riches, and not from GOD alone, is vaine and sinfull.

The

The second, is this.

That Covetousnesse which is Idolatrie, is to bee mortified.

Doct. 2.

I.

For the first; That to seeke helpe and comfort from any Creature and not from God alone, is vaine and sinfull: It must needs bee so, because it is Idolatry. Now in Idolatry there are two things. First, Vanity and emptinesse: 1. *Corinth. 8. 4. An Idoll is nothing in the world*; here it is Vanity. Secondly, Sinfulness, there is no greater sinne then it. It is extreemly vaine, because wee attribute that to it that doth onely belong to God; To thinke, that if I am well, if I am strong in friends, have a well bottomed estate that my mountaine is strong on every side, I shall not be removed, this is sinfull and vaine; yee shall not live a jot the better or happier for it; A strange Paradoxe, contrary to the opinion and practice of most men. If wee consult with our treasures, doe not we thinke that if wee have such wealth and such friends, that wee should live more comfortably and happily: there is no man but will answer that hee thinketh so: But yet my brethren yee are deceived, it is not so: It belongs to God onely to dispense of his Prerogatives, good or evill. *A Horse is but a vaine thing*, saith the Psalmist, *to get a victorie*: That is, though it bee as fit a thing as can bee in it selfe, yet if it bee left to its selfe without God, it is but vaine and can doe nothing. So I

may say of Riches and other outward things; riches are vaine, and honours and friends are vaine to procure happinesse of themselves: So Physicke of its selfe is vaine to procure health: without GOD they are nothing worth: hee that thinks otherwise erreth. *Luk. 12. 19. It was the folly of the rich man that hee thought so; and therefore, sang a requiem to his soule, Eat drinke and bee merry, O my Soule, thou hast goods layd up for thee for many yeares: hee did not thinke himselfe happie, because he had an interest in God and his favour, but because hee had abundance of outward riches: And therefore you see the end of all his happinesse, Thou foole this night shall thy soule bee taken from thee, and then what is become of all thy happinesse? Yet such is our folly, that most of us reflect on the meanes and on the Creatures, and expect happinesse from them. But CHRIST tels us, they will not doe the deed; This night shall they take away thy soule, and then all the happinesse is gone.* The rich man thought before that he had beene secure as long as his wealth continued with him, that hee needed not to expect any calamity; but now hee sees that he built upon a sandy foundation. DAVID though an holy man, being established in his kingdom, having subdued all his enemies, and furnished himselfe with wealth and treasure, hee thought that his mountaine was then made so strong that it could never bee mooved; that to
morrow

morrow should bee as yesterday and much more abundant ; but, no sooner did God hide his face from him, but he was troubled, Psal. 30.7. To shew, that it was not his riches and outward prosperity that made him happy, but God only : So Daniel, 5. 23. Belshazzar when as he thought himselfe happy, being environed with his Wives, Princes and Servants; when as hee praised the Gods of silver and the Gods of Gold, abounded with all outward prosperity and reposed his happines in it, is counted but a foole by Daniell for it ; Because hee glorified not GOD, in whose hands his breath and all his ways were ; and therefore hee was destroyed.

These things of themselves will not continue with us, nor yet make us happy. We take not a step to prosperity or adversity, but Gods hand doth leade it. My brethren that heare mee this day, that have heretofore thought, that if yee had such an estate, such learning, such ornaments, and such friends, that then ye were happy ; to perswade you that it is not so, it would change your hopes and feares, your griefes and joyes, and make you labour to be rich in Faith and in good workes. It will be verry heard to perswade you to this, yet wee will doe what we can to perswade you, and adde certaine reasons which may perswade you to beleve it to bee so, if God shall adde a blessing to them and ioyn the operation of his Spirit with them to perswade you.

Reason 1.

First, this must needs bee so, in regard of Gods All-sufficiency ; hee alone is able to comfort without the Creatures helpe : else there were an insufficiency and narrownesse in him, and so then hee should not bee God. If hee could not fill our desires every way, hee were not All-sufficient . Even as the Sunne should bee defective, if it needed the helpe of Torches to give light. God is blessed not onely in himselfe, but makes us also blessed ; it is the ground of all other Commandements ; *Thou shalt love and worship the Lord thy God, and him onely shalt thou feare: Wee must love him with all our hearts, with all our Soules;* let not the creature have one jot of them, because all comfort is from God. *Gen. 17. 1. I am God all-sufficient, walke before me, and be perfect:* that is, love me altogether, set your affections on none but me, yee need not goe unto the creature, all is in me. If the Creature could doe any thing for to make us happy and not God, then we might step out to it : but the creature can adde nothing to it, God onely is all-sufficient to make you perfect every way : though that the Creature be used by God as an instrument, yet it is onely God that makes you happy and gives you comfort, and not the creature.

2

Secondly, It must needs be so because of the vanity and emptinesse of the creature : It can doe nothing but as it is commanded by God ; he is the *Lord of Hostes*, who commandeth

deth all the creatures, as the Generall doth his Army. A man having the creatures to helpe him it is by vertue of Gods command. It is the vanity of the creature that it can doe nothing of it selfe, except there bee an influence from God. Looke not then to the Creature it selfe, but to the influence, action and application that it hath from Gods secret concurrence with it. What it is to have this secret concurrence and influence from God unto the creature, you may see it expressed by this similitude: Take the hand, it moves because there is an inperceptible influence from the will that stirres it: So the creature moving and giving comfort to us, it is Gods will it should doe it, and so it is applyed to this or that action. The Artificer using a hatchet to make a stoole or the like, there is an influence from his Art that guides his hand and it: so the Creatures working is by a secret concourse from God, doing thus and thus. And to know that it is from God, yee find a mutability in the creature, it workes not alwayes one way: Physicke and all other things are inconstant: somtimes it helpes, sometimes not, yea many times when as yee have all the meanes yet they faile; to shew that there is an influence from God, and that the creatures are vanishing, perishing and unconstant.

Thirdly, It must be so, because it is sinfull to looke comfort from any thing but from God:

God : because by this wee attribute that to the Creature, which onely belongs to God ; which is Idolatry. The creature steales away the heart in an imperceptible manner, as *Abso-
solum stole away the peoples heart from David* ; or as the Adulterer steales away the love of the wife from her husband. This makes you serve the Creatures : this makes you settle your affections on the Creatures : if they faile, yee sorrow ; if they come, yee joy : and yee doe this with all joy, with all delight and pleasure, and desire ; This is a great sinne, nay it is the greatest sinne : as Adultery is the greatest sinne, because it severs and dissolves the marriage ; so is this the greater, because it severs us from G O D, and makes us cleave to the Creature.

Vse. 1.

The maine Confectarie and vse from this, is ; To keepe you from hastening after worldly things : men are never weary of seeking them, but spend their whole time in getting of them ; and this is the reason, why the things that belong to salvation are so much neglected : men spend so much time in a thousand other things and trifles, that they have no time at all to serve God in : they are busie about riches, honours, credit, or the things whereon their pleasures doe pitch : but if this be digested, it will teach you to seeke all from G O D, who disposeth all things, and to whom the issues of life and death, of good or evill doe belong. Consider
with

with your selves and you shall finde; that the reason wherefore yee seeke for outward content or comfort, is because you thinke it will doe you good if you have it, or hurt if you have it not. But herein you erre, giving that to the Creature which onely belongs to God. *Esay, 41.23. If the Idols bee God, saith the Lord, let them doe good or evill;* The scope of this place, is to cut off the whoorish and adulterish affection of those, who have an eager and unweaned desire after earthly things, by shewing, that they can doe us neyther good nor hurt. Therefore God punished *DAVID* exceedingly *for numbring the people*; because hee thought that they could strengthen him against his enemies without Gods helpe. Therefore, *Jeremy, 3.23.24. Thus saith the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might, neither let the rich man glory in his riches; But let him that glorieth, glory in this; that hee understandeth and knoweth that I am the Lord, which execute loving kindnesse, Iudgement and Righteousnesse in the earth.* As if hee should have said: If these things could doe you good or hurt, there were some reason that you might seeke them: but there is nothing in them that you should desire them; *For it is I onely that execute Mercy and Iudgement*, all good and evill is from mee. Therefore *Psalme, 62.* wee have this caveat given us. *If riches increase set not your hearts upon them,*

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them, magnifie not your selves in them or for them, for all good and comfort is onely from God; else you might set your hearts on them; but now all power and kindnesse is from him, therefore your wealth can never doe it.

Obiect.

But it may bee objected: That God doth comfort us and make us happie in this life by meanes, and riches are the meanes; Wherefore then may wee not seeke to them to get this comfort?

Answ.

To this I answer; That God doth reward every man according to his workes, not according to his wealth. Yea hee can comfort us without these; *For hee is the God of all Consolation: 2 Cor. 1. 3.* and that both *Inclusive* and *Exclusive*; all comfort is in him, and from him, none without him. If wee thinke to have it from Honours, Wealth or Friends, we deceive our selves, for they are vaine and profit not. *1 Sam. 2. 42. 12. 1.* Turne yee not aside, for then shall yee goe after vaine things which cannot profit nor deliver, for they are vaine. All these thinges without G O D, will profit you nothing.

Obiect.

But will not Health, wealth and friends profit us?

Answ.

No, not all, they are vanity, they are empty in themselves, they cannot doe it: they are in themselves but vanity: having the Creature yee have but the huske without the graine, the shell without the kernell. The creature is but empty

empty of its selfe; except God put into it a fitnessse to comfort you, all is vanity and nothing worth, and this vanity is nothing but emptinesse. And this serves to correct the thoughts of men, who thinke that if they had such an estate, all their debts payd, if they had such and such friends, then all would bee well with them: and who is it that thinkes not thus? But let those that entertaine such thoughts, consider the vanity of the Creature: all our sinnes proceed from the over-valuing of the Creature; for Sinne is nothing but an aversion of the Soule from the immutable God to the creature. Labour then to conceive of the creature aright, to see that it is vaine: this will keepe you right, and hinder you from going from God and cleaving to the Creature.

To presse this further, consider these foure things first.

First, if yee goe another way to worke, believe all yee see and seeke comfort in the Creature; consider yee shall loose your labour. It is not in the power of the Creature to yeeld yee any comfort; if yee busie your selves in seeking any comfort from it, yee walke in a vaine shadow: *Psal. 39. 6. Surely every man walketh in a vaine shadow, surely they are all disquieted in vaine: Hee heapeth up riches and knoweth not who shall gather them:* If we looke comfort from Riches, wee looke it but from a shadow, all our labour is in vaine. There

is a *shadow of the Almighty* in which some men walke, where they shall bee sure to finde this comfort : Others there are that walke in the shadow of the Creature, in the vanity of their minds, seeking comfort from it ; those who thus walke shall bee deceived. A shadow though it seeme to bee something, yet it is nothing ; it may seeme to have the lineaments of a man or some other body, yet it is nothing : So these outward things may seeme to have something in them, but yet indeed they have nothing ; those who seeke for comfort in them commit two evils. *Ierem. 2. 13. They forsake God the fountaine of living waters, and digge unto themselves pits which will hold no water.* God having all comforts in him, comforts never failing ; because there is a spring of comfort in him, yet wee forsake him, and dig to our selves pits, which if they have any water it is but borrowed, and not continuing, and that water which they have is none of the best, it is muddy and will not alwayes continue : wherefore pitch your affections on the true substantiall good, not on vanities : If wee see a man come to an Orchard full of goodly fruits and hee should catch onely at the shadow of them, netling his hands and spending his labour in vaine, wee would account him eyther a foole, or a mad-man ; yet wee in the cleere sunne-shine of the Gospell, (such is our madnesse) doe catch and seeke after shadowes with trou-

trouble of minde and sorrow of heart, neglecting the substance.

Secondly, Consider that you seeke your happinesse, the wrong way, in that you seeke it in worldly things, they are not able to helpe or make you happy; because they reach not to the inward man: The body is but the sheath and case; our happinesse lies not in it: so in the Creatures, their happinesse consisteth not in themselves, but in something else: It lyes in observing the rule that God hath appointed to them: the fire, observing the rule that God hath given it is sure; so is it of water, so of all Creatures animate and inanimate, theyr happinesse consists in observing the rule that God hath prescribed to them. The Law of God is the rule that we must walke by, following it as a rule we are happy: he that keepeth the Commandements shall live in them: he that departeth from them is dead. Every motion of the Fish out of the water is to death, but every motion of it in the water is to life: So let a mans motions be towards God, then they are motions to life, but let him move after outward things, and it is a motion unto death and misery; therefore, if yee seeke this comfort from outward things yee goe the wrong way to get it.

Thirdly, Consider that you make a wrong choyce, yee seeke not that which will doe it. If you seeke for this comfort from God, all is

in one place, but if yee seeke for it in the creatures, yee must have a multitude of them to comfort you; yee must have health, wealth, honours, friends, and many other things; but one thing will doe it if yee goe the right way: yee shall finde it onely in God. *Martha, shee was troubled about many things, when as one thing onely was necessary.* If yee seeke comfort in earthly things, yee must have a thousand things to helpe it, but godlinesse which hath the promise of this life and of the life to come doth yeild this comfort of its selfe, if that yee seeke it in it. It is a great advantage for us to have all comforts in one thing: Godlinesse onely hath all these comforts, therefore seeke them in it.

4.

Fourthly, Consider, that that comfort and happinesse which you have from the Creature, is but a dependent felicity, and it is so much the worse; because it depends on the Creature, which is mutable and uncertaine: how much better is it to depend on God, in whom is no shadow of variety or change. Every Creature is weaker by how much it hath more dependancy on another Creature: and so are yee weaker by how much more yee depend on outward things. If yee depend on friends, they may change their affections, and become your enemies, death may take them away, and then your happinesse is gone: If yee depend on riches. *Prov. 23. 5. Wilt thou set*

set thine eye on that which is not? For riches certainly make themselves wings, and flye away like an Eagle towards Heaven, and then your happinesse is gone: But if yee seeke and place your happinesse in God, in whom is no change nor alteration, then it is perpetuall. A dependancy on things that are mutable will yeild no comfort, because God will have all to depend on himselfe: therefore, 1. Cor. 1. 30. *Christ of God is made unto vs, Wisedome, and Righteousnesse, and Sanctification, and Redemption. That no flesh might reioyce in its selfe, but that hee that gloryeth, might glory in the Lord.* For this end, God convayed Christ unto us; that he might make us beleve, that we fare not the better for any Creature, that so we might reioyce onely in the Lord: therefore hee hath made Christ redemption from all evill, that hee might furnish us with all good: Christ hath redeemed us from Hell and misery, from want of good things: seeke not then a dependancy on the creature, thinke not that it will better you, and this will make you to depend on Christ. Therefore for those regards correct your opinion of worldly and outward things, and judge of them with righteous Iudgment: depend onely on God if you will have him to be your portion, as he was the *Levites*: Refuse him not as the Israelites did, depend on him in good earnest. A little you say, with Gods blessing will doe much: Labour not there-

therefore, neither toyle yee to leave great portions to your children (the common pretence that men have for their Covetousnesse) though you leave them never so much, if Gods blessing be not on it, it is nothing, it can yeild them no comfort; yea many times it is an occasion of their hurt. If then Gods blessing bee all in all, if that onely can administer comfort and make us happy, I would aske you this question? What if yee did leave your Children onely Gods blessing, would it not be sufficient though you left them little or nothing else? You thinke not so: and yet whatsoever yee can leave them without Gods blessing, is nothing worth. Preachers labor much in this, to draw you from wordly things and all to little purpose: It must be Gods teaching that perswades within, that must effect it: yee must therefore take paines with your hearts, the generality of the disease shewes that it is hard to be cured; Labour therefore to finde out the deceits which do hinder your practice of these things: which are these.

Deceit. 1.

One Deceit that deceive men is, that they are ready to say, that these things are the blessings of God. Why then should not we rejoyce in them? As for Afflictions they are crosses, and therefore we grieve for them: if these then did not adde to our blessednesse, why count we them blessings and account Poverty as a crosse.

To

To this I answer, that if yee take them as blessings, yee may rejoyce in them, as the instruments by which God doth you good. Blessings are relative words, they have reference unto God: if yee consider them without reference unto him, they cease to be blessings: therefore if yee consider them meerely as blessings, yee may rejoyce in them. Now yee receive them as blessings.

First, if yee depend on God for the disposing, continuing, and want of them, if yee thinke yee shall enjoy them no longer then God will. If yee thinke this with your selves, we have Wives, Children, Friends, and Riches, 'tis true we haue them, but yet they shall not continue with us an houre or minute longer then God will: If yee thinke so in good earnest, then yee rejoyce in them as blessings. A man that is relieved when he is in danger, lookes more to the will of him that helps him, than to the hand of him that helps him: we looke more to the good will of our friends, then to their gifts: so we should looke more to Gods will and pleasure, then to the benefits which he bestowes on us. The consideration of these things as blessings, must raise up your thoughts to heavenly things, to consider that whatsoever is done in Earth, is first acted in Heaven; the Sunne is first Eclipsed there, and then here: so your estates are first eclipsed there, before that they are here. Look there-

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Answer

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fore on **GOD**, and these as meere-ly depending on Gods will, and then you enjoy them meere-ly as blessings.

2.

Secondly, yee looke on them as blessings, if yee looke on them so, as to know, that yee may have them in abundance without any comfort. Instruments have nothing of themselves; whatsoever they have is put into them.

A man may have wealth, friends, and all other outward things, his Mountaine may seeme to be strong, yet without Gods blessing on them, he may want comfort in them. When as yee thinke thus, that yee may have these things without comfort, it is a signe that your eye is on **GOD**, that yee looke on them onely as the Nehiculaes or Conduit Pipes, to convey comfort. The ayre yeilds light as an Instrument, though it hath no light of its owne: the water may heat, but not of its selfe, but by that heate which is infused into it by the fire: So if a man drinke a Potion in Beere, the Beere of its selfe doth not worke, but the Potion worketh by the Beere: So it is with all outward blessings, they of themselves can yeild you no comfort at all, but if they yeild you any, it is by reason of that comfort which God puts into them.

3.

Thirdly, yee doe then injoy them as blessings, if you thinke that you may have comfort without them: the ebbing and flowing
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of outward things doth not augment your comfort or diminish it : Those that have not any outward blessings, *may have more gladnesse and comfort in their hearts, then those whose corne and wine are increased. Psalm. 4. 7.* Those who have but a small Cottage and a bed in it, are many times more happie, more healthy, and sleepe more quietly, then those rich men, *whose wealth will not suffer them to sleepe : Eccles. 5. 12.* Many there are, that seeme to want outward things and comforts, yet are full of inward comforts and delights : Many there are, who like *Paul* and the Apostles, *Seeme to have nothing, and yet possesse all things : As it is all one with G O D to helpe with few as with many ;* So hee can comfort with few friends and external blessings, as well as with many : Yea hee *can make a little that the righteous have, more comfortable then all the revenues of the vngodly,* be they never so great. That which hath been sayd of Blessings, the like also may bee sayd of Crosses ; yee may grieve for them if yee take them as crosses : but withall take heed, that you account not those things crosses which indeed are no crosses. Want was no crosse to *Paul*, nor yet Imprisonment : for in *the one* hee abounded, in the other hee sung : It is advantage unto us many times to have outward blessings taken from us. It is advantage to us to have bloud taken away in a Plurisie : it is good sometimes to lop Trees, that so they

may bring forth more fruit; so it is good many times for us to have crosses for to humble us, and to bring us nearer to God: yet yee may sorrow for the losse of these things, and take it as a Crosse, if yee can say this from your hearts, that yee are not afflicted, because yee are made poore, because your wealth is taken from you but because it is Gods pleasure to take it from you, eyther for the abuse of it, or else to punish you for some other sinne. So if that yee are cast into some sicknesse, yee may not grieve for it is as a crosse meere, as it is a sicknesse but as you conceive the hand of God in it, laying it on you as a punishment for your sinne.

Deceipt. 2.

The second Let and Deceipt is, the present sence and feeling that we have of the comfort that comes from abundance.

Men are ready to say, that they feele comfort from abundance of outward things; therefore whatsoever you say to the contrary, is but speculations and fancies. Men are guided by sence, which cannot be deceived, we find and feele comfort in those things by experience, we see a reality in these things; and therefore whatsoever you say to the contrary, is but vaine, and to no purpose.

Answ.

To this I answer, you must not judge of things according to sence, for sence was never made a Iudge by God, to judge of these things, but judge of them according to Faith and rectified

fied reason, which judgeth of things that are to come, that are past and present all together, and so can best judge of those things as they are.

Now for to helpe your judgments in these things.

First, consider what the Scripture doth say of them: what it doth say of pleasures, friends, and riches: the Scripture presents things as they are, and that tells you that they are but Vanity of Vanities, and that all is Vanity.

Secondly, consider the Iudgements of others, concerning them who have beene on the stage of Afflictions, and have abounded with good workes whilst they lived, but are now gone.

Thirdly, consider what yee will judge of them at the day of death, then men are awaked, see these things as they are indeed, and then they befoole themselves that they have spent so much time in seeking after those things which will not profit them, and spent so little time in seeking after Salvation.

Fourthly, Iudge not of them as you finde them for the present, but likewise as you shall find them for the time to come, judge of all together.

Now for Sence: you must understand that there is a double sence.

First, there is a sence and feeling of the comfort of the Creature, as a man that is banum-

Judgements of things

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med with cold, is refreshed with fire : or a man that is fainty and feeble in heart, is refreshed with wine.

2.

Secondly, There is a supereminent comfort proceeding from an inward apprehension of Gods favour towards us, in giving these blessings to us.

There may be an inward distemper, which may make our joyes to bee hollow and counterfeit : there may be sadness of heart, when as there is outward joy, because there is an inward and supereminent sence which affect the heart another way : and therefore, *Eccles. 2. 2.* *It is called mad Ioy :* because we mind it not : It is the joy of joyes, and life of comfort that is from within, that proceeds from the inward man. As the soule is stronger in health, so it findes more comfort, both in externall and supereminent comfort : Graces are to the soule as health is to the Body ; the more and greater they are, the more comfort they administer.

Obiect.

But yee may object, that the Creature can administer its owne comfort, and of its selfe.

Answe.

To this I answer ; That there is an aptnesse and a fitnesse in the Creature for to comfort us, but yet it can yeild us no comfort without God : Wherefore keepe your affections in square, have so much joy and delight in the Creature, as the creature requires and no more ; if your affections hold a right proportion with their

their objects, they are right; therefore thus farre yee may joy in the creature, and no further.

First, Yee may joy in it with a remisse joy, and yee may also sorrow for it with a remisse sorrow; yee may joy in it as if yee ioyed not, and sorrow in it as if yee sorrowed not.

1.

Secondly, Yee may joy in them with a loose joy and affection; as they set loose to you, so yee may set loose to them: 1. Cor. 7. 29. 30. 31. *Brethren, the time is short, it remaineth therefore that those who have Wives, bee as though they had none; that those that weepe, be as though they wept not; that those that reioyce, as though they reioyced not; and those that buy, as though they possessed not; and they that use this world, as not abusing it.* That is, let your affections be loose to these things: Take any of these outward things, yee may cast your affections on them in a loose manner: goe no further then this; *For the fashion of the world passeth away;* Yee may be taken away from it, and it from you; therefore affect it no otherwise, then a transitorie thing, and with a loose and transcient affection, willing to depart from it, whensoever it shall please God to take it from you.

2.

Thirdly, yee may love them with a dependent affection; they are things of a dependent nature, they have no bottome of their owne to stand on, they onely depend on God, and so

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so yee may love them as depending on him: eyeing the Fountaine, and not the Cesterne from whence they flow: take not light from the ayre, but looke to the Sunne from whence it comes.

Deceipt. 3.

The third Deceipt, is false reasoning: We finde it otherwise by experience: we see that a diligent hand maketh rich, and bringeth comfort: we see that labour bringeth Learning; and for the labour which we take to get it, in recompence of it, it makes us happie.

Answ.

To this answer: That this chayne doth not alwayes hold: God breakes it many times; riches come not alwaies by labour, nor comfort by riches; except that God bee with the labour, the labour profits nothing. *Psal. 127. 1. Except the Lord build the house they labour in vaine that build it: Except the Lord keepe the City the Watchmen watch but in vaine. It is in vaine to rise up early, to goe to bed late, to eat the bread of Carefulnesse: Yee shall not reape the fruit yee expect, unlesse God bee with your labour. If CHRIST bee absent the Disciples may labour all night and catch nothing; but if hee be present with them, then their labour prospereth, then they inclose a multitude of Fishes: So when as wee labour and take paines, and thinke to bee strong in our owne strength without Gods helpe, wee goe to worke with a wrong key which will not open; but if Gods hand bee in the businesse, wee doe that*

that with greater facilitie and ease which God hath appointed wee should doe. You may see this in *IOSEPH*, God purposed to make him a great man, see with what facilitie he was made the *Governour of Egypt next to Pharaoh without his owne seeking, and beyond his expectation*: So it was with *MORDECAI*; so with *DAVID*: God appointed to make them great, and therefore they became great notwithstanding all oppositions. Let man goe on in his owne strength on the contrary, and hee shall labour without any profit at all: Hence it is, that many times we see a concurrencie of all causes, so that we would thinke that the effect must needs follow, and yet it followes not, and if it doth follow, yet we have no comfort in it.

First, Because that God makes an insupportablenesse, a disproportion betwixt the man, and the blessing; as betweene *Judas* and his *Apostleship*. A man may have Tables well furnished, Riches in abundance, a Wife fit for him, and yet have no comfort in them, because God puts a secret disproportion betwixt him and them.

Secondly, yet though there be a concurrence of things, yet God may hinder the effect; sometimes for good, sometimes for evill: As *ELISHA* his servant was ready in the nicke, when the *Shunnamite* came to beg her possessions and Land of the King. 2. King. 8. 5. 6. He was then telling the King how *Elisha* had restored her sonne

to life, which furthered her suite: SO ABRAHAM on the other side, When hee was to offer up his sonne ISAAC: in the instant God sent the Ramme tyed in the Bush. Gen. 22. 13. SO SAUL when as he had purposed to kill DAVID, GOD calls him away to fight with the Philistims, and as GOD hinders the effect for good, so he doth for evill.

3.

Thirdly, GOD doth it sometimes by denying successe unto the causes. *The battaile is not alwayes to the strong*: when there are causes and the effect followes not, it is because GOD doth dispose of things at his pleasure, and can turne them a contrary way: health and comfort, joy and delight, follow not outward blessings, except God puts it into them.

Deceit. 4.

The fourth Deceit is this: These things are certaine and present, but other things are doubtfull and uncertaine, we know not whether we shall have them or no.

Answ.

To this I answere, it is not so: Future, Spirituall, and Eternall things, are not uncertaine: but these things which we enjoy here, are; those things which we here enjoy, as also we our selves are subject to changes and alterations: we are as men on the Sea, having stormes as well as calmes. Wealth and all outward blessings are but transitory things: but Faith and spirituall things are certaine and endure for ever: we have an Almighty & unchangeable GOD, *An immortall incorruptible inheritance*:
that

that fadeth not away, reserved for us in the highest Heavens. Intemporall things, who knowes what shall be to morrow; in them *thou canst not boast of to morrow*: but as for spirituall things they are certaine, there is no ambiguity in them. But the maine answer that I give is, that here we must use our Faith; consider the grounds on which Faith relyes, and then the conclusions and consequences that arise from them, take heed to them and be not deceived. If yee beleeve God to be the *Rewarder of all those that trust in him*, as you say hee is, why rest you not on him? Why are yee not contented with him for your portion? Why thinke yee not him sufficient? If the Creature be God, then follow it; but if God, be God, then follow him, and be satisfied with him: Labor therefore for Faith unfained, and walke according to it.

Vse. 2.

If then it be vaine and sinfull to secke helpe and comfort from any Creature, or from Riches, and to thinke that they can make us live more comfortably; hence then consider the sinfulness of it, and put it into the Catalogue of your other sinnes, that formerly yee have had such thoughts. Every one is guilty of this sinne more or lesse, and this is a sinne not small, but of a high Nature: *It is Idolatry*: In the times of ignorance, Sathan drew many men to grosse Idolatrie, to worship stockes and stones; but now he drawes them to another Idolatrie

lesse perceptible, and yet as dangerous in Gods sight as the other, *who is a spirit, and can discern and pry into it.* Let us therefore examine our hearts, and consider how much wee have trusted the Creature: let us condemne ourselves, and rectifie our Iudgements, and judge of things as they are: Let us not thinke our selves happy for them; let us not thinke our selves blessed in them, but onely in CHRIST, because it is not in their power to make us happy.

If we have so joyed in these, or loved them so as to love GOD lesse, it is adulterous love and joy: wee have no better rule to judge of adulterous love then this; when as our love to the Creature, doth lessen our love towards God.

Now least we be deceived in our love to the Creature, I will give you these signes to know whether your love to it bee right or no.

I.

First, if your affection to the Creature cause you to withdraw your hearts from GOD. *Ier. 17. 5. Cursed bee the man that maketh flesh his arme, and whose heart departeth from the LORD:* It is a signe we make flesh, our arme, when as wee withdraw our hearts from GOD; we make the Creature our ayme, when as it withdrawes us from GOD. *I. Tim. 5. 5. Shee that is a Widdow indeed, trusteth in GOD, and continueth in Supplications night and*

and day : This is a signe that they trust in God, because they pray unto him. Consider what your Conversation is, whether it be in Heaven or no: *Phil. 3. 20. Our Conversation is in Heaven*: the neglecting and not minding of earthly things in the former Verse, shewed him not to be of an earthly conversation. The more our hearts are drawne from God, the more are they fixed and set on earthly things.

Secondly, consider what choyce yee make when as these things come in competition with God and Spirituall things: what Bills of Exchange doe yee make? Doe yee make yee *friends of the unrighteous Manner*, not caring for these things when they come in competition with a good Conscience, or doe yee forsake God, and sticke to them.

Thirdly, consider what your obedience is to God, whether his feare be alwayes before your eyes; or whether riches set you on worke or no: what mans obedience is, such is his trust; if yee obey God, then yee trust in him; if yee obey riches, then yee trust in them, and not in God.

Fourthly, consider what your affections are: nothing troubles a holy man but sinne, which makes him seeke helpe at Gods hands, and not in these: on the contrary, nothing troubles a worldly man, but losses and crosses, sinne troubles him not at all: by this judge of

your love to Riches, whether it be right or no.

Thus much of the first generall Doctrin; we come now to the second, which is this.

Doct. 2.

That Covetousnesse is to be mortified.

That Covetousnesse is unlawfull, all know it: the things therefore that will be usefull in the handling of this point, will be to shew you what Covetousnesse is; and why it is to bee mortified.

Now to shew you what it is.

Covetousnesse may be defined, *to be a sinfull desire of getting or keeping money or wealth inordinately.*

I.

First, it is a sinfull desire; because it is a Lust, as lusting after pleasure is called Voluptuousnesse, it is also inordinate, the principle being amisse, and likewise the Object: The principle is amisse, when as wee over-value Riches, set a greater beauty on them then they have, and seeing them with a wrong eye, we lust after them, by reason that we over-value them; And thus to over-value them, is to lust after them; and to thinke that they can make us happy, is Idolatry. The object of it is as bad as the principle, when as the end of getting, is eyther to raise us to a higher condition, or to *fare deliciously every day*; or else to *spend them on some Lust*, as well as to keepe them.

2.

Secondly, it is, of getting or keeping mony; getting it inordinately, seeking it by wrong meanes;

meanes; or of keeping of it. First, in not bestowing it on our selves as we ought. There is tenacity of this sort among men, *Eccles. 4. 13.* *There is a sore evill under the Sunne; namely, Riches kept by the owners thereof to their hurt.* When as it is comely and good for a man to eate and drinke, and to enioy the good of all his labour that he taketh under the Sunne, all the dayes of his life which God giveth him, for this is his Portion: And thus to take his Portion and to reioyce in his labour is the gift of GOD. *Eccles. 5. 18. 19.* Then secondly, in not giving to others, being too strait handed, having goods, and seeing others to want.

The last and chiefe thing in the definition is, Inordinately, that is, which is besides the rule that a man doth. A thing is said to be inordinate, when as it is besides the square, and in doing thus, we doe amisse.

Now this affection is said to be inordinate, in these foure respects.

First, when as we seeke it by measure, more then we should.

Secondly, when we seeke it by meanes, that we should not.

Thirdly, when wee seeke it for wrong ends.

Fourthly, when we seeke it in a wrong manner.

For the first, we offend in the measure, when as we seeke for more then GOD gives us: that which

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which God gives every man, that is his Portion here, *Eccles. 5. 18.* And hee that desireth and with-holdeth more then his Portion, is hee that offendeth in the measure. *Prov. 11. 24.*

But how shall I know Gods will, and what my portion is ?

Answ.

I answer, by the event: see in what estate and condition God hath set you, see what estate he hath given you, this is your Portion, and with it you must bee contented. God hath a Sovereignty over us; we are but his subjects, and must bee contented with what hee gives us: you are cōtented with that which your Fathers or your Prince gives you; therefore you must receive that which God bestowes upon you, with all humility and thankfulness. If we be soundly humbled, wee *confesse our selves worthy to be destroyed. Ezech. 36. 32.* We confesse with IACOB; *Gen. 32. 10. That wee are unworthy of the least of Gods mercies,* that the least Portion is more than wee deserve. The *Prodigall* being humbled, was contented with the lowest place in his Fathers house, to be *as one of his Fathers household servants*: and so we ought to be content with that Portion which God hath given us, be it never so small, because it is more then we deserve; and if wee desire or seeke for more, this desire is sinnefull.

2.

Secondly, As we ought not to seeke wealth more then is our due; so we ought not to seeke it

it by unlawfull means; not by Vfurie, Gaming, Oppression, Fraud, Deceit, or any other unlawfull meanes. I adde this of gaming, because it is unlawfull (though it be little considered:) for it is no meanes that G^od hath appointed or sanctified for to get money; because it is neyther a giift nor a Bargaine. I dispute not now; whether playing for trifles, to put life into the game be lawfull, but of gaming with an intent to get and gaine money or wealth; this I say is an unlawfull meanes, and such as have gotten money by these meanes, are bound to restitution.

Thirdly, when the end of our seeking after money is wrong, then our affection is sinfull, as if we seeke it onely for its selfe, that wee may be rich; or to bestow it on our lusts. If we make this our end, to bestow it on our lust, and not on necessities onely, not contenting our selves with so much as shall serve for our turnes; if we seeke it thus, we seeke it in excessse. He that desires money for a journey, desires no more then will serve to defray the costs and expences in his journey; so if a man desires money for any other end, he desires as much as will serve him for that purpose, and no more. So in other things: he that is sicke, desires as much Physicke as will cure him, and no more: so we ought to desire as much as will serve our necessities, and no more. But if we desire it for ambition, pleasures, or any
E c other

other by respect, this desire is sinfull and inordinate.

4.

Lastly, it is inordinate, when as we seeke it in a wrong manner, which consisteth in these 5. particulars.

1.

First, when as we seeke it out of love unto it; and this manner of seeking it, is spirituall Adultery. *Iames. 4. 4. Yee Adulterers and Adulteresses, know yee not that the friendship of the world is enmity with GOD, and whosoever is a friend of the world, is an enemy to GOD? If we be in love with it for its owne beauty, it is sinfull, it is spirituall Adultery.*

2.

Secondly, when as we seeke it to trust in it; when as we thinke we shall be the safer for it, and make it our strong Tower. Yet *hee that trusteth in Riches shall fall. Prov. 11. 28. And therefore, if we have food and rayment wee ought therewith to be contented. 1. Tim. 6. 8. And not to trust in uncertaine riches.*

3.

Thirdly, when as we are high minded, and thinke our selves the better men for it; when as they make us looke bigger then wee did; as commonly those that are rich doe; therefore *1. Tim. 6. 17. PAUL bids TIMOTHY, Charge those that are rich in this world, that they be not high minded.*

4.

Fourthly, when as we seeke it to glory in it; as DAVID, hee would number the people to glory and trust in them: this is sinfull; *For hee that gloryeth, must glory in the LORD*
and

and not in them : 1. Corinth. 1. 31.

Fifthly, when as we seeke it with too much hast and eagernesse, when as all our *dayes are sorrowes, our travell grieve, and our hearts take no rest in the night. Eccles. 2. 23.* When as wee seeke it not staying Gods leysure; such a desire is inordinate, importunate, and sinfull: therefore, *1. Tim. 6. 9. 10. Those that will be rich, that is, such that make too much hast to be rich, Fall into temptation and a snare; and into many foolish and hurtfull lusts, which drowne men in perdition and destruction, and pierce them through with many sorrowes.*

But now you will object, that riches are blessings, and demand of me whether you may not desire riches as they are blessings?

Quest.

I answer, that it is true, that they are blessings, and the reward of the feare of GOD. *Prov. 22. 4. By Humility and the feare of the Lord, are Riches and Honour.* Therefore it is sayd of DAVID, that *He dyed full of Riches.* ABRAHAMs Servants reckoned them as a blessing. *Gen. 24. 35. The Lord hath blessed my Master greatly and hee is become great. and hee hath given him Flockes, and Heardes, and Silver, and Gold, and Men-servants, and Maid servants, and Camels and Asses:* IACOB counted them as blessings, *Gen. 32. 10.* And CHRIST himselfe sayth, *That it is more blessed to lend then to borrow, to give then to receive;* may wee not then desire them? To answer this, yee must

Ans.

know, that there is a twofold will or desire. First, a remisse will, which is rather an inclination than a will. Secondly, there is a peremptory will, which is mature ripe and peremptory: with this latter will we may not desire them, but with the former we may. *1. Tim. 6. 8. If we have food and rayment, let vs therewith be content.* If any man have a desire to bee rich; yet having food and rayment let him not so desire more riches; but that hee may be content with it; yea, having or having not, yee must be content. Now there is a double content; the first is, as when a man is sicke (to expresse it by a similitude) yet hee may pray for health, and use meanes to get it; with a full and a perfect will, yet with a depending on Gods will: so we being in want, may desire riches and wealth with a full will, setting in the meane time under Gods hand, and referring and submitting our will to his will. Secondly, there is a content, wherein having sufficient for food and rayment we suffer not our wills actually, to goe beyond to desire more, nor to goe beyond the limits which *God* hath set us: therefore *God* hath promised outward blessings as a reward of his service, and propoundeth them to us, as so many arguments & motives to stir us up to feare him: and we may desire them as his blessings, with such a desire as this; when as we set bounds and limits to the Sea of our owne desires, which are in themselves

selues turbulent and submit themselves wholly to *Gods* will. *CHRIST* being to dye had a will to live, yet not a full and resolute will, but a will subordinate to *Gods* will. *Father if thou wilt, let this Cup passe from mee, yet not my Will but thine bee done*: his will was but an inclination, and not a will: so we may wish Riches with a remisse will and inclination, but not with a full perfect will; that is, we may not goe about to get them with a full desire and resolution.

But how farre may a man desire wealth? Where must he set limits to his desires? where must they be restrained.

I answer, that he may desire food and rayment, he may desire that which is necessary for nature, without which he cannot live & subsist: as a man may desire a ship to passe over the Sea from one Country to another, because he cannot passe over without it: so a man may desire food and rayment in the Sea of this Life, because without it wee cannot finish that course which *GOD* hath prescribed unto us.

Now there is a threefold necessity.

There is a necessity of expedience; as if a man hath a journey to goe, 'tis true hee may goe it on foote, yet he may desire an Horse to ride on, because it will be more expedient for him: so you may desire with a remisse desire, so much as is expedient for your vocation and calling, so much as it requires.

Quest.

Answ.

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Secondly, there is a necessity in respect of your condition and place; as men in higher ranke and calling need more then men of an inferiour degree, to maintaine their place and dignity; so may they desire to have more then they; so as they desire no more then will bee sufficient to maintaine them in that ranke and degree wherein they are placed.

3.

Thirdly, there is a necessity of refreshment, and you may desire as much as is needfull for your necessary refreshment, as much as hospitalitie requires, so that you doe not goe beyond it. And in these three respects, you may desire God to give you as much as shall bee expedient for you; because it is no more then nature requires.

Now besides this desire of things necessarie, there is a desire of superfluitie and excesse: this desire proceeds not from nature but from lust; because that wee desire such wealth to raise our estates, that wee may bestow it on our lusts and pleasures; that like the rich Glutton. *Luke, 16. Wee may bee well clad and fare deliciously every day.* Many mens lives are nothing else but playing and eating, and eating and playing, and are led alwaies in this circuit: To desire wealth to this or any other superfluous end is very sinfull, and it must needs bee so for many reasons.

Reason. 1.

First, because mans life stands not in abundance and excesse: therefore *Luke, 12. 13, 14, 15. ver es.*

verses. *When as a certaine man spake to CHRIST to speake to his Brother to divide the Inheritance with him: hee said unto him, Man who made mee a iudge or divider over you; and then bids the multitude to beware of Covetousnesse; because that a mans life consisteth not in the abundance of the things that hee possesseth: That is, though yee have never so much wealth, yet yee shall not live the longer for it; your life consists not in it, no more doth your comfort: for they will but please the sight of your eyes, they will not make you more happier then you are; seeke not therefore superfluitie, for your life consists not in abundance: Hee is but a foole, that thinkes that these things will make him happie, that these will make him rich: all that are not rich in God, are poore; and if they thinke themselves happie & rich in these things they are but fooles.*

Secondly, the desire of Superfluitie is sinfull, because that it proceeds from an evill roote: the fruit cannot bee good that proceedeth from an evill and bitter root; but this desire proceeds from such a roote; That is, from lust, it comes not from Gods spirit, which biddeth every man to *bee content with food and rayment*: Nor yet from nature, which seeke not superfluities; therefore proceeding from lust it must needs bee sinfull.

Thirdly, what yee may not pray for, that yee may not desire or seeke after: but we may not

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not pray for superfluities. *Prov. 30. 8. Give me neyther Poverty nor Riches, feed me with food convenient for me, not with superfluities: And in the Lords prayer, we are taught, not to pray for superfluities, but, Give vs this day our dayly bread, that is as much as is necessary for us, and no more: therefore we may not desire it. The seeking of more then is necessary doth hinder us, and not further us; a shooe that is too big, doth hinder a travailer, as well as one that is too little.*

Fourthly, it is dangerous, for it doth choake the word, and drowne men in perdition: therefore it is *AGARS prayer. Prov. 30. 8. 9. Give me neyther poverty nor riches, feed mee with food convenient for me; least I bee full and deny thee, and say, who is the LORD? Fulnesse and exceſſe is alwayes dangerous: full Tables doe cause surfeits, full cups make a strong braine giddy. The strongest Saints have beene shaken with prosperity and exceſſe; as DAVID, HEZEKIAH, SALOMON, they sinned by reason of exceſſe in outward things. It is dangerous to be rich, therefore it is DAVIDS counsell, 62. Psal. 10. vers. If riches increase, set not your hearts upon them. A rich man cannot enter into the Kingdome of Heaven: It is easier for a Camell to goe through the eye of a needle, then for him to enter into Heaven: For if a man bee rich, it is a thousand to one, but that hee trusteth in his riches, and it is impossible that hee who*
trusteth

trusteth in his Riches, should enter into Heaven.

Lastly, to desire superfluity must needs bee sinfull, because that we have an expresse command to the contrary. 1. Tim. 6. 8. *If wee have food and rayment, let us therewith bee content.* This is the bound that G O D hath set us, we must not goe beyond it. If it were lawfull for any man to desire and have abundance, then it in were lawful for Kings; yet G O D hath set limits to them, Deutr. 17. 17. *Hee shall not multiply Horses nor Wives to himselfe, that his heart turne not away: neyther shall he greatly multiply to himselfe silver and gold, that his heart bee not lifted up above his brethren:* G O D hath set us downe limits and bounds how farre wee should goe, therefore to passe beyond them is sinfull; but wee passe beyond them, when as we desire superfluity, therefore the desire of superfluity is sinfull.

But may not a man use his calling to increase his wealth?

I answer, that the end of mens callings is not to gather riches, if men make this their end, it is a wrong end; but the end of our callings is to serve God and man. The ground of which is this. Every man is a member of the Common wealth, every man hath some guifts or other, which must not lye idle: every man hath some Tallents and must use them to his Masters advantage; and how can that bee, except yee doe good to men? Every one is a Ser-

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Quest.

Answ.

vant to CHRIST and must doe Gods worke:
 no man is free; every one is Christs servant,
 and must be diligent to serve CHRIST, and to
 do good to men. He who hath an office must be
 diligent in it, and attend on it: every man
 must attend his calling, and be diligent in it.
 If Riches come in by our callings, that is the
 wages, not the end of our calling, for it lookes
 onely to GOD: we must not make gaine the
 end of our callings; there are many that make
 gaine their godlinesse, and the end of their pro-
 fessions: *Some preach onely for gaine*: others
 use all other callings onely for gaine: but if
 any man will make gaine the end of his calling,
 though he may conceale and hide his end from
 men, yet let him be sure that hee shall answer
 GOD, the searcher of the hearts for it: on the
 other side, if a man by diligence in his calling
 have Riches following him, hee may
 take them as a blessing of GOD bestowed
 on him, and as a reward of his calling. *The di-
 ligent hand maketh rich*; that is, GOD will sure-
 ly reward it; not that we must eye-riches and
 make them our end: *GOD makes a man rich*,
 and man makes himselfe rich. GOD makes us
 rich, by being diligent in our callings; using
 it to his glory and mans good, hee doth cast
 riches on us: Man makes himselfe rich, when
 as he makes riches the end of his calling, and
 doth not expect them as a reward that comes
 from GOD. I expresse it by IACOB. IACOB
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he serves **LABAN** faithfully, and **GOD** blessed him so that hee did grow rich: hee went not out of his Compasse and Spheare, hee tooke the wages that was given him, and because **GOD**s end was to make him rich, **GOD** enriched him by his wages, as a reward of his service. The more diligent a man is in his calling the more sincere and upright, the more **GOD** doth blesse him, and increase his riches. **GOD** makes men rich, when as hee gives them riches without sorrowes, and troubles, when as they come in with ease, and without expectation and disquiet: Man makes himselfe rich, when as there is great trouble in getting, keeping, and enjoying them: when as hee useth his calling to get riches, or when as he useth unlawfull meanes. The method that **GOD** useth to enrich men, is this; The first bids vs seeke the Kingdome of Heaven, and the Righteousnesse thereof, and then all these things shall bee administered unto vs as wages: wee must looke to our duty, and let **GOD** alone to provide and pay us our wages: he that takes a Servant, bids him onely to looke to his duty, and let him alone to provide him meate, drinke and wages. We are Servants, **GOD** is our Master, let us looke to our duty, and leave the wages to him.

But whether may not a man take care to get wealth? Is not a man to take care for his estate, to increase it and fit it?

Quest.

Answ.

I answer, he may lawfully take care of it, observing the right rules in doing it, which are these.

1.

First, he must not goe out of his compasse, but walke within his owne pale: he must not step out of his owne calling into other mens; and in his owne calling hee must not trouble himselfe with so much businesse as may hinder him in his private service unto *God*: if hee doth fill himselfe with too much husinesse in his owne calling, or step into other callings, this is sinfull and inordinate. If a man in his owne calling, fill himselfe with so much businesse that hee cannot intend the things of Salvation, that he is so much tyred with them that hee hath no spare time to search his owne heart, and doe the particular duties necessary to Salvation, he then failes in this, and sinnes in his calling.

2.

Secondly, his end must not be amisse, hee must not ayme at riches. *ABRAHAM* was poore and so was *JACOB*, yet *GOD* made them rich and mighty: they were diligent in their callings, and *God* brought in wealth. *God* calls not a man to trust in himselfe, to make riches his ayme and end, to seeke excesse, superfluity, and abundance; to live delitiously, to satisfie his lusts and pleasures; our ayme must bee *GOD*s glory and the publique good, and then *GOD* will cast riches upon us as our wages.

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Thirdly, let it be a right care, and not an inordinate care: there is an inordinate *care which choakes the word*; yee may know whether your care be such a care or not, by these three signes.

3.

First, if yee be troubled in the businesse you go about which trouble consisteth either in desire, feare, or griefe: when as eyther we desire such a blessing exceedingly, or feare that wee shall not have it; or grieve much for the losse of it.

1.

Secondly, when as we feare that wee shall not bring our enterprises to passe, or attaine to that which we desire.

2.

Thirdly, when as we are troubled at it, if it bee not accomplished, and grieve when as we fore-see any thing that may prevent it: Care beeing aright, sets head and hand a worke, but the affections are calme and right, there is no tumult or turbulency in them.

3.

But when is a man a covetous man?

Quest.

I answer, that then a man is a covetous man, when he hath desires arising within him, which are contrary to the former rules, and he resists them not; or else resists them so weakely and feebly, that he gets no ground of them: hee sees no reason why hee should resist them, and therefore gives way unto them. A man is not a covetous man, nor yet an ambitious man, which hath covetous and ambitious thoughts;

Answ.

for these the holiest men have; but hee that hath such thoughts, and strives not at all against them, or else strives but weakely, he is a covetous or ambitious man. A godly man may have these thoughts and desires, but he strives strongly against them, gets ground of them, and gives them a deaths wound: but the covetous man he yeilds unto them, the godly man he gets the victory over them.

Now this Covetousnesse is evil in its selfe, and therefore it must be mortified. For first of all, it is *Idolatry*, and *Spiritual Adulterie*: and then it is a *bitter root* having many stalkes on it: he that doth any thing to hold correspondency with it, hee that doth belong unto it, to him it is the root of all evill. *Luke. 16.* It keepes a man from salvation, it *choakes the good seed of the Word* sowne in mens hearts. Secondly it must be mortified; for the vanity of the object is not worth the seeking: therefore, *Luke 16. 9.* Earthly treasure is set downe in a comparison with the true treasure, and expressed in these foure circumstances.

1. First, it is called, *the Mammon of unrighteousnesse and wicked riches*, because it makes men wicked, opposed to spirituall blessings, which are best.

2. Secondly, *It is least*, because it doth least good, preserves us not from evill, doth the soule no good.

3. Thirdly, It is but *false treasure*, it hath but the

the shadow of the true, it shines as if it were true, but yet it is false and counterfeit.

Lastly, it is not *our owne*, it is another mans; Riches are the goods of others, not our owne. *Luke 16. 12. and Luke 10. 41. 42.* There are foure attributes given to riches. First, *They are many things, and require much labour*; *MAR-THA was troubled about many things.* Secondly, they are unnecessary; *one thing is necessary.* Thirdly, *they will be taken away from vs.* Fourthly, *they are not the best*: and therefore our desire after them should be mortified.

From hence therefore be exhorted to mortifie this earthly member, *Covetousnesse*, which is *Idolatry*; a sinne to which all men are subject. Young men though they want experience of Riches, are notwithstanding subject to this vice; but old men are most subject to it, though they have least cause and reason for it. Professors of religion are subject to it, many times it growes up with the Corne and choakes it; therefore use effectuall meanes to root it out of your hearts.

First of all, pray to *G O D*, *Not to incline your hearts to Covetousnesse*, it is impossible for man, but easie for God to doe it.

Secondly, be humbled for sinne: wee are so covetous and desirous of money, because wee are never humbled for sinne, so much as wee should bee; and this is the reason why many would rather let *C H R I S T* goe then

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then their wealth and riches.

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Thirdly, use them to better purpose then formerly yee have done; make friends with them, finde something better then them to set your hearts upon : except yee haue a better treasure yee will not vilifie and depart with these. Labour therefore for true *Godlinesse* with content, which is great gaine. 1. Tim.

6. 6. This will heale this malady and take away the false pretences of gathering, having, and affecting riches.

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FINIS.



I
AN
Elegant and lively description, of
Spirituell DEATH and LIFE.

IOHN 5. 25.

*Verily, verily, I say unto you, that the houre
is comming and now is, when the dead
shall heare the voyce of the Sonne of God,
and they that heare shall live.*



THE Occasion of these words was this: when as Christ had affirmed to the Iewes, *That God was his Father, and the Iewes went about to kill him for it*: Hee proves what hee had said by this argument: He that is able to give life to the dead is God, or the Sonne of God: but I am able to give life to the dead; (*The houre is comming and now is, when the dead shall heare the voyce of the Sonne of God, and those that heare it shall live;*) Therefore I am the Sonne of God. In brieft, these words shew Christs Divinity by the effects of it, that hee can quicken the dead.